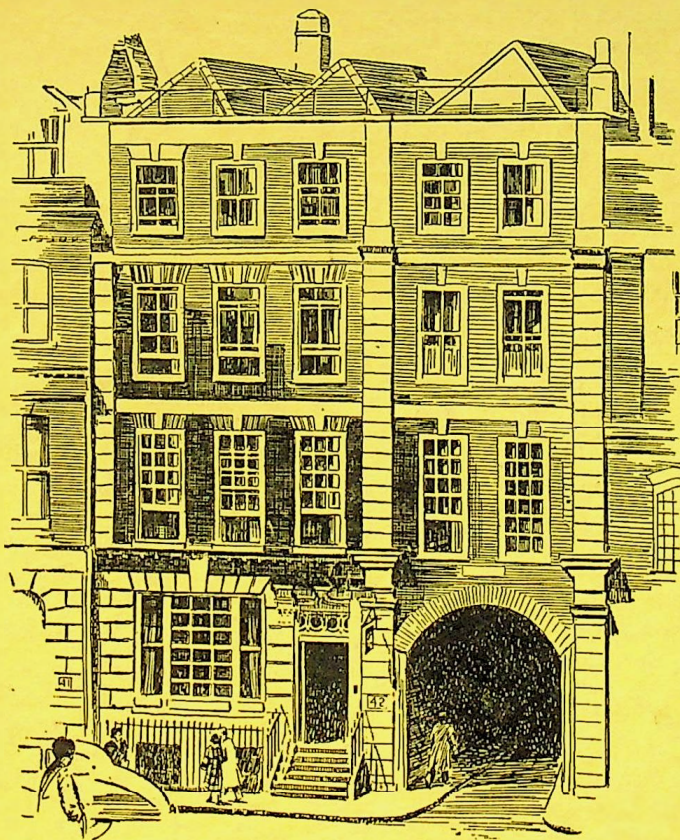


THE LOG

Toc H Women's Association



CRUTCHED FRIARS HOUSE, Headquarters of Toc H Women's Association

NOVEMBER-DECEMBER, 1958

NINEPENCE

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THE LOG

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To Miss W. Adams at Crutched Friars House

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THE LOG

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HE was dancing about in front of her. It was a crowded pavement, the sun was out, there was a grin on his face and a frown on hers. She wondered if she were going to be over-powered. She *was* being defied. He was ready to dance there, just out of reach, until the sun sank.

"Come here!" she said in the definite voice of authority. "Come here at once!"

But the slippery six-year-old shrimp danced up and down, at more than arm's length, still defying her—looking perhaps a little anxious because this was Mother: you didn't really defy *Mother* . . . but it was wonderful feeling, obviously, when for a few minutes you could keep out of reach and feel as bold as brass at a distance.

He still grinned.

"Come *here!*" she said, holding out her hand in an imperial manner, "Come here *at once!*" Then she added: "I won't hit you if you come . . ."

The grin slipped from his face; it changed into a worried, appeasing smile. He went just near enough for her to swoop on him—and to hit him and to drag him away . . .

It is odd that the picture should keep bobbing up in my mind: I saw it all some months ago, but there seemed two sides of it. It had been amusing when he was defying her; there was a spirit of mischief about it, that shrimp against tall authority. But when he went off howling, I thought of the mistrust he would have of her next time. I thought, at the lowest, it was not the *best* method for her to get her own way.

The best method, of course, of getting your own way is to make what *you* want to do appear to other people to be exactly what they want to do. I am not pretending this is necessarily good! It is far more effective.

Now have I, all through this year, made *you* want to contribute your best prose and good photographs to THE LOG? Your good news? Your efforts to build the circulation so that gradually more and more people know what Toc H Women's Association is doing—and want to help the Association to do it? I believe it is important: do you? And I believe, by the response so many of you have made, that you *must* believe it . . .

I have enjoyed the year with you: happy Christmas!

Editor: BARBARA VISE

C

HRISTMAS

On certain terms, whatever our condition, Christmas can be remembered and in measure observed. But only on certain terms . . . that is JOHN DURHAM'S challenge in an article that makes you want to cut away the cotton-wool sentimentality of December 25th and find again the real meaning of the Birthday

HERE is a well-known Latin tag which runs thus: "quot homines, tot sententiae"—so many men, so many opinions. What the Roman dramatist, Terence, wrote some one hundred and fifty years before Christ, still holds good. Whether my opinion about Christmas or about anything else is as good as yours, well, this is an entirely different matter. Now, round about 25th December we may fairly translate this quotation "so many men, so many Christmases"; so many opinions about it, so many ways of observing it. For in this country we can and still do observe it; though once upon a time, in the year 1644 to be precise, a forbidding Puritanism said by Act of Parliament that we must not do anything of the kind. It would be an interesting exercise to imagine what it would be like to have no Christmas or to be commanded to take no public notice of it.

Not everyone, of course, can observe it just as he wishes. He may have to work; he may be ill; he may be in prison; he may be lonely; he may *have* to go to a party. But on certain terms, whatever our condition, Christmas can be remembered and in measure observed. Only on certain terms, however.

Christmas or no Christmas, we can take it for granted, I suppose, that round about the end of the year there would be some kind of festivity, of a break in the routine of work. This would only be to follow the example of our distant ancestors. The shortest day in the year was past, winter was on the turn, and before very long Spring should be on its way. Here is good reason for rejoicing, and who objects to a few days' freedom from work? But, once more, it is worth while trying to imagine what is now Christmas as merely another public holiday.

THE Englishman is commonly reputed to be a cold-blooded fish, with little emotion in him. Nothing could be further from the truth. We are, in fact, a very emotional people; but we succeed tolerably well in disguising what seems to us to be a somewhat embarrassing characteristic. The Englishman is full of sentiment and sentimentality. In the "Shorter Oxford English Dictionary" there are a number of definitions of these two words. "Sentiment" can mean "a mental feeling, an emotion"; it can also indicate



Wedgwood blue and white are the colours of the Toc H Women's Association Christmas card this year. Margaret Saywell (née Hine) has given this Nativity design to the Movement. There are two styles of card: one with a white margin; and the other without a margin. Either card, with envelope, costs 6d., plus postage, from Crutched Friars House

"mental attitude (of approval or disapproval, etc.)." "Sentimental" is an adjective which originally meant "characterized by sentiment", but which now more often than not refers to being "addicted to superficial emotion". I am tempted to suggest that the fundamental difference between the two is that sentiment drives a man to do something about the emotion which he has experienced, whereas the sentimental man or woman does nothing but indulge in "a nice feeling". There is something bogus, something spurious in sentimentality. Now, am I being particularly cynical and curmudgeonly if I suggest that a very considerable number of people—indeed the majority—are "addicted to superficial emotion" when Christmas comes round in the Calendar? Shopping—com-

merce knows well how to appeal to our emotions—Carols, Handel's Messiah, Christmas Cards, they all help to put us in the frame of mind generally regarded as suitable for the season. We are very "suggestible" beings, and there is, perhaps, a faint resemblance to Pavlov's conditioned dogs.

This is a hard saying, but to speak and maintain it does not necessarily involve me in despising certain admirable features which specially manifest themselves at Christmastide. Kindness, hospitality, good fellowship, family reunion—only the Scrooges of this world and time are likely to despise such flowering of the human spirit, whatever be the cause.

THE sentiment or mental attitude which most people evince at Christmas is one of approval; but the really interesting question is why they approve. Am I continuing my cynical approach if I suggest that the reasons of a considerable number, perhaps the majority, have no exclusive connection with Christmas? Can we truly deny that kindness, hospitality, good fellowship, family reunion can be manifested by Jew and Buddhist, atheist and agnostic? What has happened is that at best Christmas has been reduced to the level of a special exhibition of some pleasant human characteristics, and at the worst to an excuse for over-eating and over-drinking.

Christ has gone out of Christmas.

This is the truth. Not for everyone, of course, but for a great number. Just as many an Englishman has removed Christ from Christianity and reduced it to being kind to his neighbour. As if kindness were a prerogative of Christians, and not to be found in Jew and Buddhist, atheist and agnostic. Being sentimentalists we are still emotionally stirred by the Christmas Crib and the Christmas Carol; but the Card does not really bring us good news, and the Holy Child is not really in the Crib.

"On certain terms, whatever our condition, Christmas can be remembered and in measure observed. Only on certain terms, however." That was the claim I made earlier on, and I do not relinquish it. The terms are simple, and not of our making. They are God's making. The terms are that we see in Christmas the beginning of the greatest drama ever staged in the long history of the human race. That we see in Christmas the greatest of all the acts of God.

Christianity is an historical religion, in the sense that its origin is claimed to be rooted in an event which actually occurred and did not spring from the will-o'-the-wisp of man's imagination. That event is the entry of God into the arena of human affairs. That event is the Birth of Jesus, God-become-man, which Christians celebrate on 25th December. If the fact of God's existence is the foundation of the Christian Faith, Christmas Day is its cornerstone. To remove Christ from Christmas is not merely rude, it is folly.

OUR thoughts and our imagination go back, then, to a small country about the size of Wales, to a town of no great importance and to a people who for centuries had been the buffer-state between great Empires. On a winter's night, in a stable, a child was born, because there was no room for him in the inn. The sheer incongruity of such a birth for God Himself would make us catch our breath, if we were not so familiar with the story; and it is only as we watch that life unfold that we begin to see that in a very deep sense it befitted the God that He was. For in that life there is revealed, as the world understands them, neither pomp nor circumstance. A hard day's work at the carpenter's bench; a hard day healing and teaching; a hard night's praying; and, at the end, a hard day dying.

It is not the whole of the story, for we cannot separate the Birth, the Death, and the Resurrection. If we want Easter Day, and all that it portends for the sons of men, then we must have Christmas Day as well. The life is all of-a-piece. And when we come to look at it, that life reveals full clearly that the world's estimate of what is majesty is a hollow estimate. The real majesty lies in the mind, the will and the heart; and all three are directed to the service of God through the service of men.

The Incarnation, the proclamation that God became flesh, is not only a theological doctrine. It is very much more than that. It is a summons to men to be like Him Whose Birthday they celebrate. So, for a more profound reason, Christian folk try to manifest to the full on Christmas Day kindness, hospitality, and good fellowship. There were little of these three for the Child in the manger on that first Christmas Day.

What could be more fitting that on this day there should be family reunions? The kind of reunion, the kind of party, to which we should be only too glad to welcome Jesus Himself, and one at which we could be certain that He would feel at home. But I have a worry here, and it is one at whose solution I have succeeded no better, and perhaps worse, than many another man. "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbours; lest haply they also bid thee again, and a recompense be made thee. But when thou makest a feast, bid the poor, the maimed, the lame, the blind." They are Jesus's words. They are not, I am sure, an injunction against family reunions at Christmas time; but they are a reminder and an appeal to the fortunate to remember the less fortunate, to open the doors of one's house to at least one lonely figure, and to make him feel with undeniable certainty that he was wanted to make the circle complete. For it is a shallow Christmas that is only a theological doctrine.

"So many men, so many Christmases". Sentiment or sentimentality? And if we approve of Christmas, why do we approve?



Jan Sheppard

—a little person working on big job—says: “In Toc H spontaneity is not curbed for the sake of conformity or conventionality”. Here she writes about herself and her work as . . .

“Travelling Staff”

*Snapped against the East
End of All Hallows*

I AM West Country by birth and was at school and college in Bristol. Before embarking on the profession of Warden in University Halls of Residence I took a short course in Institutional Administration, and after the war fulfilled a wish to study Theology.

When I eventually decided some years later that I would like to change from what was becoming mainly administrative work, I got in touch with Marianne Turner, who was Principal of William Temple College when I did my first year of study there. She told me that Toc H would be glad of help in the Services Clubs in B.A.O.R., so there I went in the autumn of 1956. This is best described as a Toc H sponsored job as it is not necessarily done by members, but it was in that setting that I discerned what I think is the main concern of Toc H, that is the giving of value to the individual above all else, so that he or she may find the opportunity within the security of its fellowship to progress towards maturity, to become fully personal. In Toc H spontaneity is not curbed for the sake of conformity or conventionality.

After 6 months I had to return from Germany for personal reasons, but when I was again free I was very happy to be invited

to join the staff of the Toc H Women's Association. It was a little difficult to find me a title which would really describe my work, but as my main work is to travel where requested to talk at Training Week-ends, to initiate study groups or discussion groups, I am described as Travelling Staff. I am however based on Headquarters, since I have a small "region" of my own, South London, where I have been able to see something of Branch life and know its fellowship; I also represent the Movement on the various committees concerned with Refugee work and deal with requests for visitors for members, or their friends, who come to London for hospital treatment. There is a rota of members willing to help in this way but it is not always easy to arrange these visits.

MY hobbies are first and foremost reading, then the theatre (I once had ideas of becoming a dramatic critic!) and I have always been fond of games and walking. I am quite domesticated but only when necessary, books are always beckoning. I love the country but nevertheless enjoy living at Crutched Friars House, so near to All Hallows and the fascinating life of Father Thames.

Although my own experience has been so far gained outside Toc H there is much I can learn from the Movement, and I am sure there is no happier milieu in which to continue my education.

Centred—between Rita Fowler and Elsa Perrin—outside Passfield Hall, after the Staff Conference, September, 1958



GIPPESWYK CALLING

THIS is Gippeswyk Branch calling—the Branch with the name that no one can spell, but it is really the old Saxon name for Ipswich, and we are Ipswich Branch's baby.

We are three years old and have not been busy in a very spectacular way but have been trying to be friendly and doing jobs to help where we are asked.

Our most exciting job of the year is helping at the Stockmen's Rest Tent and Canteen which Toc H staff at the Suffolk Show. This is a District job and we would not miss it for anything. This canteen is open all through each night and day so that stockmen and helpers can have light refreshment at reasonable cost and periods of rest in between looking after their animals when they are not allowed to leave them unattended for long. The accompanying photograph shows a rest from activity during one afternoon. I should say here that the Toc H men do the difficult part of staffing: from 6 p.m. to 8 a.m.—when the women take over for the day-time. The official canteen for the stockmen closes at 6 p.m. The Toc H canteen is a voluntary one.

Stockmen take a very necessary moment or two of rest



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BILLIE BAINTON says that no one can spell this Branch's name—but we think three of their jobs spell success in seeing what wants to be done and doing it . . .

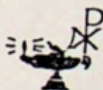
ANOTHER piece of service for Gippeswyk Branch is to act as Toc H Aunties to a children's home run by the local authorities. We send the children such things as birthday and Christmas cards and Easter Eggs, and take them out during the summer on the river Orwell on a small pleasure boat to Harwich and back. The children get most excited with the picnic tea on board, and what an amount of sandwiches and "pop" ten boys and girls are capable of consuming, to say nothing of the barrage of questions that are asked! We feel we should take a course in navigation or else join the "Wrens".

During the Christmas holidays we take them to tea at a restaurant and then to a pantomime. These children need some one to take a personal interest in them and one little girl always wants to know which is her "Choc Auntie".

WE also mend the socks for a boy's home which is run by the East Suffolk County Council, the house father being a Toc H man who has given up his job to do this work with his wife.

Three members have married this year; another has gone to Singapore and was met as she landed by some one from the Toc H Branch who presented her with a bunch of Singapore orchids; another has gone to Dovercourt and yet another to Cambridge. While we don't like all these goodbyes we feel that they are still in the family and I make a plea for Branches to follow up contacts of moving members, so that they are sure of a welcome in their new surroundings.

"WE WILL REMEMBER"



M. Marshall—*Builder, Holland-on-sea Branch.*

6.12.54—8.8.58

Letitia (Letty) Cripps—*Low Hill.* 13.4.51—30.8.58

Maude Griffin—*Brussels.* 12.6.33—25.8.58

Rosa E. Simmonds—*Builder, Hampden Park Branch.*

6.8.57—4.9.58

Ethel Thomas—*Builder, Streatham Branch.*

10.6.58—13.8.58

H. Willis-Fleming—*Central.* 20.11.22—3.7.58

Hilda Hodgess—*Manchester.* 25.1.45—13.4.58

Mabel Hiscocks—*Probationer, Hove.* 30.10.57—17.7.58

Kathleen Price—*Grays.* 1.10.54—12.9.58

Gwladys Powicke—*Builder, Eastbourne.* —.6.56—17.7.58

Elsie Davis—*Hathern.* 31.3.55—22.7.58

• They've talked it

THE delegates who represented Radlett at the High Leigh Conference at Hoddesdon last April, brought back news of interesting subjects discussed there. Several were placed on the Agenda at Branch meetings. The findings, our members thought, might prove of interest to other Branches.

Groups first discussed the Toc H Women's Association Prayer and that of the Men's Branch.

The words 'toil' and 'labour' were felt to be a difficulty, but should not be taken too literally, but if given careful study and explanation will then be seen in their proper light. The prayer is built up on the first sentence. It is our ideal and the goal we seek to gain. These words 'toil' and 'labour' show the link to our personal promise of service, and may be hard to live up to, but they are the foundation of our Movement and part of a lovely prayer to help us on our way.

The men's prayer was felt to be lighter in its context, and the thoughts of 'leaps' to jobs would sometimes direct one's thoughts from the more serious side, as one repeated the sentences; which in a way are in line with the present-day state of affairs. Perhaps the younger generation might think our prayer too much of an ideal, but all Christians acknowledge God as their Helper and Guide, and so our prayer is the spiritual lever to raise us to difficult and dull tasks. All agreed that we should continue with our present prayer. This prayer of St. Ignatius could not be changed in any way, otherwise its beauty would be lost, and it would no longer belong to that Saint, and all he strove to be.

THE views on the following questions were first given by a panel of four. "Can a woman follow a career and still be a good housewife?"

Findings: It depends upon the career and the woman. A happy wife is better than a frustrated one. Careers can often be carried on if suitable arrangements can be made for the running of the home. Good organisation, labour-saving devices and leisure, all help towards a career linked with home life. To be a wife and mother is a career in itself and the aim of womanhood. 'Housewife' should come under the heading of a career; The housewife should be seen as the husband's partner, and her children's ideal. The housewife is an extraordinary person, the backbone of the British Nation.

A good housewife can adapt herself, keep her temper, and bring peace out of chaos in the darkest situations. Some of these thoughts written above came from the second question. 'How would you describe an ordinary housewife'.

all over—

after the High Leigh Conference in the Spring and these are the findings that have come out of the discussions in Radlett Branch Meetings

CANNOT a person be a Christian and not go to Church? The answer to this was 'yes', but to be a good Christian one needs strength and to learn humility. To help towards this end, one finds the friendship of the Church an important part of life. The Church is the centre, and Christ its head. Here too one learns sacrifice, but this is also a virtue possessed by many who do not regularly attend a place of worship. Christ's call was 'where two or three are gathered together, there am I in the midst of them'.

THE final question 'Why does Toc H do jobs?'

From the beginning, Tubby's thoughts centred round one ideal, that of Service. That and Fellowship sprang from the Upper Room at Poperinge, and brought about the Toc H movement, which was to spread the Light of Christianity, to Build Bravely, and to hold out the hand of friendship to others of whatever colour or tongue.

The questions all brought our thoughts to our own promise of 'Service' and made us realise that, even the humblest job, if performed in the right spirit, and to the Glory of God, is the stamp of all Toc H members.

The Lambeth Conference Report

—should be of real interest and importance to us, dealing, as it does, with matters in which we are closely involved. Five Committees of experts deliberated for five weeks on each of the five subjects. The reports of the Committees dealing with the Bible, the Unity of the Church, The Reconciling of conflicts between nations and races, the Family in Contemporary Society, should all be of great value for us in Toc H, as they afford expert knowledge and guidance for Christians of all denominations. The Report on the Anglican Communion will be of special interest to Anglicans, but it will give to all who care to read it, valuable insights into life and worship within the world-wide Anglican Communion, as well as the hope for the future.

The report is published by the S.P.C.K. (price 7/6d.). It is easy to read—not at all academic.

MARIANNE TURNER

It's adding up + + + +

By JEAN PERRY

ON 1st September our total number of Builders was—1,745. This means that we have added 431 new friends since January—an achievement, and one which has encouraged us all greatly. We do thank all those who have helped in this drive, particularly those Branches which have made that extra effort—such as—

Streatham	who now have	42
Preston		38
West Wickham		27
Wenvoe		25
Brighton		26
Peterborough		19
Radipole		18
Mablethorpe		17
Bilston		20

Our **TARGET** is to have 2,000 by 31st December.

On the 1st July there were still 162 Branches (not counting those recognised this year) who had no Builders at all—so we are hoping they will feel encouraged to try to enrol one or two before the year ends. We won't mention names, but to incite a little friendly rivalry here are the numbers of Branches in each area with no Builders—

N. Region	9	London Region	11
Scotland	6	Notts. and Derby	11
Ireland	1	Oxon and Thames Valley	2
N. W. Area	7	East Midlands	15
N. Wales	4	Herts. and Beds.	9
Manchester	5	N. E. Anglia	9
W. Midlands	8	Lincolnshire	12
Yorkshire	20	Constable	3
Southern	10	Western	3
Kent and Sussex	11	S. Wales	6

Sense of values

"Hello, Win. How nice your hair is looking! Have you just had a new perm?"

"Yes, I have sported a special one for my holiday in Austria. Cost me £4 4s. 0d., but it seems worth it!"

"Oh I agree, one must keep up appearances and I count those expenses worth while—like a good holiday. I have just come back from Scotland, and have spent far too much, but I wouldn't have missed it for anything. Have a cigarette?"

"Thanks," Win replied. "What's on tonight, Molly?"

"Business meeting I think. If the Treasurer mentions money again, I shall scream! Can just about manage my sixpence this week—and they are not getting any more from me!"

"Well, you know. I have given 6d. a week for years, and it struck me the other day, that this was only £1. 6s. 0d. a year—so in fact, my Toc H cost me less than my hair and many other items. It does just make you wonder if we ought to reassess ourselves? Is Toc H worth as much to us as we spend on other pleasures? Might be a good line for a discussion. What do you think?"

"Come on, Win, or we shall be late! I don't want to miss the meeting—"

"Well, we might not miss a bit more than 6d. . . ."

Jacks of all trades have

A story is told of the late Archbishop Lang, who as patron of a vacant benefice, interviewed the churchwardens concerned. After referring briefly to the kind of man they wanted, they dwelt at length on the vicar's wife. At the end of a long catalogue of the qualities they hoped for in her, the Archbishop said "And how much do you propose to pay this paragon of all the virtues?" They expected the usual "unpaid curate".

A STAFF JOB

In my case being married to a clergyman has helped to train me for the work I do on the Toc H staff, whose facets are many, all of them fascinating and often demanding. A staff job might be defined under three main headings: administrative or liaison, pastoral, and missionary.

From the variety of requests for help which reach the Overseas Office it is obvious that few of us have any idea of the diversity in our family, of geography, race and opportunity for service, or of why we need some full-time leaders. We should not be ignorant if we read our Log and Journal, and the two Annual Reports, and perhaps the overseas Toc H magazines, and used the Michaelmas leaflet. I often suggest to new Branches that they keep a scrap book of Toc H news and jobs, culled from these, with press cuttings and photographs. This is invaluable in training probationers as well as being a useful addition to Branch or District library.

MOVING OR STATIONARY?

This is the Christmas number of THE LOG and I welcome the chance of sending a message to members in the United Kingdom and in other countries. Early in the New Year I usually begin receiving news of Christmas parties held by Toc H in many parts of the world. These are of immense variety and include parties in halls, prisons and hospitals, outdoor picnics on beaches and up in the hills. They are given for many age groups, and for many types of people. I think of a long chain of happy groups of people enjoying the fun which Toc H can bring, because fun is part of one's Toc H life.

I know that some of us are concerned about recruitment and the apparent "staleness" of some of the Branches and the comparative lack of younger members. When I joined Toc H twenty-one years ago, I seem to remember the same theme, which has recurred at intervals ever since. To my mind it simply proves that we are a *Movement*, not something static and that we do

their uses

suggests **ELISABETH WORTH** who believes she ought to know because she is a clergy wife and finds that experience useful as **OVERSEAS SECRETARY**



some hard thinking, at least at intervals. Since I became a member, there has, of course, been a social revolution in Britain, as in some other countries, and circumstances are very different for most women members, in regard to work and family commitments. It may be that we need a revolution in our thinking about Toc H membership and if so, I suggest that we begin with the Main Resolution and what membership really is, forgetting the pattern we have imposed on it. For me personally, the Toc H way of life is the thing which matters, not so much the meetings one attends, although to some they are essential. The yardstick against which to measure our outlook and behaviour is the Four Points of the Compass. If we are to be a Movement of reconciliation, we need to take the initiative more boldly in presenting Toc H to newcomers. There are many seekers in these days, and many confused and lonely people who are looking for just such a niche as Toc H can offer, while they sort themselves out, and from whence they can be led into the churches. There is ample room in Toc H for the skilled worker and the expert and we need many, many more jacks-of-all trades.

POSITIVE PEOPLE

We need to be positive people, knowing as we do that the tire-some things which happen to us in life, and the burdens and sadnesses, can be accepted, and indeed scarcely count enough for comment, against our knowledge of our oneness with God. His love for us, and our daily renewal in Him.

Christmas time in Crutched Friars is always busy because the routine never seems to slacken, but through it all comes the post, bringing a shower of greetings from members all round the world.

This year again, our thoughts will turn to you all, and to Miss Macfie on her journeys among some of you, and in our hearts we shall be wishing you all A VERY HAPPY CHRISTMAS!

Where both ends always meet

L. A. HACKETT, General Secretary of the National Association of Almshouses tells a story which began in the Tenth Century and looks like having a long future to match its helpful past

IT is an extraordinary fact that there is nowhere a complete record of the almshouses that exist in Great Britain or of the number of people they house. The National Association of Almshouses, which is a charity and which was established in 1951 to help to preserve, improve and extend almshouses, is in the process of making a complete survey and it estimates that there are probably about 2,500 in England alone, providing accommodation for upwards of 40,000 old people.

Almshouses have existed in England and Wales since the 10th century and several of those of the early days, such as the Hospital of the Blessed Mary at Chichester and the Hospital of St. Cross and Almshouse of Noble Poverty at Winchester, are still in use to-day. The former is particularly interesting in that it is little altered from its original plan which had an infirmary hall with a chapel at the east end. The hall has now been enclosed on each side of the centre aisle and divided again to give separate rooms with communal lavatories and baths.

Most of the earlier almshouses, or Hospitals as they were then called, were dissolved by Henry VIII and his son, Edward VI, on the pretext that the prayers regularly offered up for the souls of the founders constituted a superstitious use. While several of these Hospitals were bought back from the Crown after the Reformation and re-founded by private and civic enterprise, the country suffered sorely for a while from the lack of accommodation for the aged; but in the 17th and 18th centuries many more almshouses were built and most of them are still in use to-day and have as many more years of service before them. The reason for this is that they were invariably well-built as well as richly endowed so that their proper maintenance was assured.

However, when the Charity Commission was established about 100 years ago for the better administration of Charitable Trusts it was found that many almshouse foundations had more money than appeared at the time to be required and, since education was a crying need of the day, large portions of their funds were divided off for the building and endowment of schools, leaving what was then considered ample, but to-day is inadequate for the maintenance of the almshouses. When the schools were nationalised in





*Photo by: Chichester Photographic Service
The Hospital of the Blessed Mary is centuries old
and very little altered to-day from its original plan*

1944 those endowments were taken over by the State and it is thought by many that they should revert to their original purpose.

Hardly a year has passed, since the 10th century, when at least one new almshouse trust has not been founded and it is an interesting fact that as many, if not more, are being founded to-day. However, the reason for this is not hard to find; in the first place, despite the great social changes which have taken place, almshouses, providing as they do individual dwellings in which people can live out their lives in security and independence, are still the best form of accommodation for old people who have the ability and the desire to live independent lives. In the second place, while many charities which have been established in the

last ten centuries have failed and been changed for other purposes and others, like the hospitals, have been nationalised, almshouses have endured and are probably more likely than any other charitable endeavour to continue indefinitely. Anyone, therefore, wishing to establish a memorial in a charitable form could find nothing more permanent.

THERE is a mistaken belief that almshouses were intended for the poorest of the poor. In fact, it was invariably a condition of appointment that the applicant should have been reduced in circumstances through no fault of his own and that he should never have resorted to Poor Law relief. Frequently, it was, and still is, a condition that the applicant should have a minimum income, should have known better days or should have shown due providence in his or her life. Of course, where no minimum income was a condition it was usual for the applicant to have little or no income so that it was necessary for the charity to provide weekly pensions for the purchase of food. In any case, almshouses were always sufficiently endowed, and often very richly so, to provide, besides adequate pensions for the occupants of the almshouses and free fuel and clothing, for the general relief of poverty. There were, too, in most parishes throughout the country, charities for the poor in the form of clothing, blankets, bread, groceries, fuel and pensions. Generally speaking, these charities have ceased to be of any real benefit because, with State pensions and National Assistance allowances now freely obtainable for all, few people, if any, really need a few shillings a week or an occasional gift of bread or coal. Thus it is that the objects of these charities have been or can be changed so that the money, or some of it, can be used for the benefit of the almshouses.

Although almshouses were invariably adequately endowed, as has been explained some have suffered a diversion of their funds to other purposes and in all cases what was sufficient for maintenance even only 100 years ago is inadequate to-day. Not only has the cost of maintenance risen very appreciably but, because they are restricted to the Trustee Investment List, trustees have not been able to hedge against inflation and the diminishing purchasing power of the Pound. But there have been difficulties to face: the war years produced an accumulation of repairs and maintenance work as well as a social revolution which has resulted in a demand for improved housing conditions. Although many of the older residents in almshouses were contented with their dwellings and some still prefer to remain as they are rather than endure the upset of building works, it is a statutory necessity to modernise houses and future applicants for almshouses will have been accustomed to baths and will expect these modern amenities.

IT is one of the objects of the Association to help and to encourage trustees to improve their almshouses now before they are forced statutorily to do so and while advantage can be taken of the grants available under the Housing Acts. It is extremely rare to find almshouses which cannot be adapted to include indoor sanitation, baths and a hot-water supply although it is sometimes necessary to reduce the number of dwellings by converting two into one or three into two. It is seldom possible for trustees to meet the high cost of such work without having to cease the cash payments and gifts in kind to the occupants and they are often helped by having diverted to them the funds of those other, defunct, charities for the poor already referred to. After all, it is of greater benefit to the aged poor of any area to be provided with free housing than with small payments or gifts of bread or coal.

Very many of the almshouses are of outstanding architectural and historic importance. Indeed, almshouses provide the most complete and perfect examples of vernacular domestic architecture in England from the 12th century to the present day, many having been designed by such architects as Sir Christopher Wren and adorned by craftsmen such as Warren and Grinling Gibbons.

The Association uses its best endeavours to help to meet the cost of repair and improvement works which cannot be met out of the respective trust funds and has succeeded to date in obtain-



This is the only circular almshouse in England: its core a circular chapel from which radiate four quarters with bathrooms and kitchens

ing grants for its members from charitable sources and the Ministry of Works totalling over £104,000. In calculating the extent of financial aid required the Association ensures as far as possible that after the work has been completed and paid for the trustees shall be possessed of sufficient income properly to maintain the buildings in the foreseeable future.

SINCE the last war many experiments have been carried out with varying degrees of success in the care and welfare of the aged. Many Homes have been built by local authorities, charitable and quasi-charitable bodies. That there is and will be a need for such Homes for old people who cannot care for themselves is inevitable but it is as certain as it has been throughout our country's history that there will be people whose desire will be to continue their independence as long as they possibly can. In the opinion of the Association, almshouses provide the best answer for such people. It has been found that the majority of almspeople die in their almshouses or within a very few weeks of removal to hospital. The fact that it is a condition of residence in an almshouse that the occupant shall continue to be able to care for himself or herself is itself an encouragement to keep going. On the other hand, it is well known that the surest way to make any old person bedridden is to encourage him to remain in bed or to discourage him from getting up. This does not mean that no sort of help should be provided for almspeople. In the bigger almshouses it is usual for there to be a matron or caretaker who will help when necessary with the more strenuous tasks but almspeople prefer to be independent and, what is important, to regard their house as their own, to choose their own friends, whether or not they live in the same group of almshouses, and to be free to enjoy their lives in that security and peace which almshouses afford in the sure knowledge that for them both ends will always meet.

A Nativity Play

will be presented in All Hallows by-the-Tower on three evenings in December:—

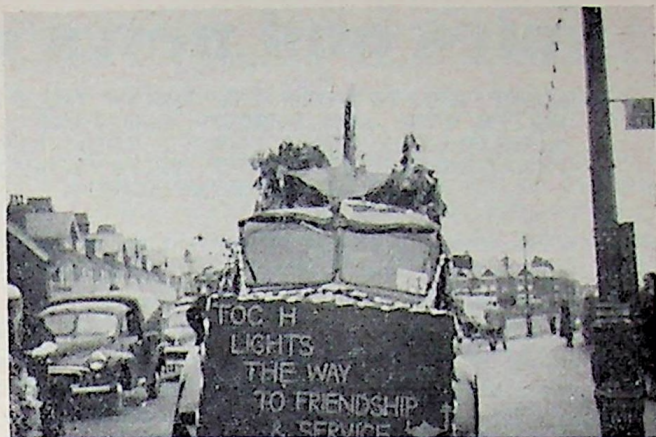
Friday, the 19th, at 7.30 p.m.

Saturday, the 20th, at 5 p.m.

Sunday, the 21st, at 5.30 p.m.

This is a new play which, it is understood, has been written by Padre John Durham. It is being produced by Padre James Froud who recently joined the All Hallows Staff.

CARNIVAL



at EASTBOURNE. June 28th 1958

“WET or fair, Toc H is there” was the slogan over our Weather House. Eastbourne reports. Of course, there was a great deal of speculation as to whether the men were going to boil in oilskins and raincoats or the women freeze in summer frocks! The day was cloudy and windy and we waited all the morning to make the coal lorry bright and gay

THE Central Executive Committee and Staff Conference was held at Passfield Hall, London, W.C.1 from 19th-21st September, 1958. It began and ended with a domestic session, each significant for the frankness and sincerity of the discussion, and by the end we were glimpsing “fresh fields and pastures new”. On Saturday we had our visiting speakers.

Mr. C. M. Jones, M.A., M.Sc., lecturer in Theology in the Department of Education of the University of Leeds, took as his subject *Science and Christian Belief*. He suggested that if we accepted the Biblical answer on the subjects of Cosmology, Chronology and Biology as a pre-scientific one we should not find the clash with the answer of modern science too disturbing.

In his talk on Miracles, Mr. Jones accepted them as authentic where they did not violate the known nature of God, and emphasized that they were signs of the presence of the Kingdom of God made visible in Christ. His enthusiasm and learning fired and delighted us all.

In the evening Padre David Worth, in a talk on *Reading—how to Select and Plan*, was provocative and stimulating and fired us by his own love of books. He reminded us that the Bible should be our manual, to be read at regular intervals, and that in other fields or reading we should learn to be selective.

JAN SHEPPARD

ing grants for its members from charitable sources and the Ministry of Works totalling over £104,000. In calculating the extent of financial aid required the Association ensures as far as possible that after the work has been completed and paid for the trustees shall be possessed of sufficient income properly to maintain the buildings in the foreseeable future.

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Difficulties, 6 Studies, A. MacIntyre	1/-
Human Destiny, 4 Studies, J. R. S. Reid	1/-
The Problem of Pain (notes based on), C. S. Lewis	6d.

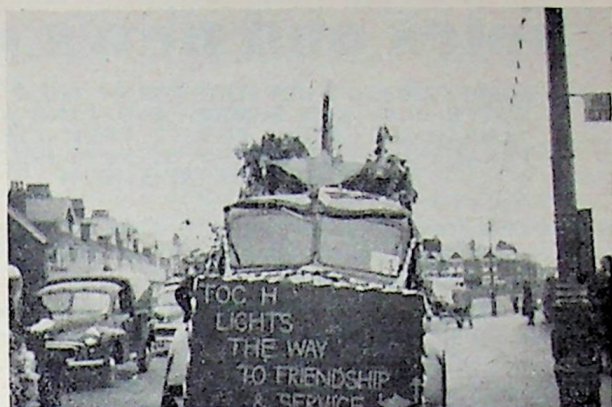
INTERNATIONAL AND MISSIONARY

The Divine Strategy, 7 Studies, C. Appleton	1/-
Race Relations, 7 Studies, T. Price	1/-

SOCIAL AND POLITICAL

Christian and Politics, 4 Studies, A. R. Booth	6d.
Peace and Power, 5 Studies, J. W. Lawrence	1/-
The Welfare State, 6 Studies	1/-
Freedom, Tolerance and Fanaticism, 5 Studies	1/-

CARNIVAL



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notes and news • • •

SOME TABLETS WHEN YOU THROW THEM INTO WATER, FIZZ AND BUBBLE—AND TAKE AWAY A HEADACHE: DON'T FORGET YOUR TABLOID PARAGRAPH. IF KEPT BRIEF, HELPS TO PREVENT AN EDITORIAL BRAINSTORM!

HULLO! Marjorie Davis, just as she said she would be, is now on the telephone at her new address—see inside back cover of *THE LOG*. The telephone number is Filton 2431.

READER'S DIGEST, October 1958, gives almost four of their pages to an article by George Kent that probably most people in the Association will want to read. The title of the article is *Tubby Clayton of Toc H*—there are delightful stories about "this extraordinary man" as they call him and much about Toc H itself...

MURIEL GORTON'S address is now: Hursley Lodge, Northgate, Lincoln.

BRANCH TREASURERS are reminded that the financial year of Toc H Women's Association ends on 31st December, 1958, and all quarterly contributions for Central Funds and proceeds from Special Efforts should reach Cruited Friars House, London, E.C.3, by that date.

THE WORLD CHAIN OF LIGHT will be observed at 9 p.m. on Thursday, 11th December, in the United Kingdom (see September *LOG*).

NORTHERN REGION NEWS LETTER No. 7 reports a message from the Joint Group at the Naval Base at Singapore: "On the occasion of the World Chain of Light the Singapore Naval Base Group send you greetings; although many miles of sea separate us, our thoughts will be with you when we celebrate Light on December 12th. We are but a new link in the chain of Toc H, this being our second anniversary, but we have tried to follow the high standard set by Toc H and we hope that our small efforts have helped to strengthen this wonderful Movement. We ask you to remember us in your prayers as we shall remember you..."

DON'T MISS Marianne Turner's review of the Lambeth Conference report on page 171.

DO YOU DO THIS? asks Yvette Frymann: Sometimes have a Magazine Programme? What is that? It is an evening when one member acts as Editor, and introduces items, contributed by other members, corresponding to the contents of a woman's magazine. There should be a short story, a fashion article, a "problem" page; there may also be an editorial, a book review, a beauty article, mock astrological forecasts, a cookery and needlework section. The member contributing the fashion article to our

magazine described an imaginary parade in which the mannequins were the Branch members—it was great fun. A mixture of (not too) serious items with parodies is usually very successful.

A. B. S. MACFIE flew off on September 23rd, 1958—we hope she will soon be “appearing” in *THE LOG* again.

AFTER READING *Shopping for the Children of the World* in the July-August number, an anonymous donor sent a gift of £1.0.0. Miss Steele-Perkins, author of the article, says: “In acknowledging it, you may like to mention that this is sufficient to give 50 children a daily glass of milk from UNICEF for a month.” A good thought.

SALE OF WORK COMMITTEE

M. Wareham asks:

Have you ever heard of a **PARCEL POST STALL**

It's quite a short story, we'll tell you it all.

Our All Hallows Guild Church is having its sale,

On the 6th December, we don't want it to fail.

Will you send us a parcel to sell for a shilling,

Something new or unsoiled, we know you are willing.

The package will be taken, string, paper and all,

And put up for sale on our **PARCEL POST STALL**.

We will sell it untouched as it comes through the mail,

It is bound to be fun and will prosper the sale,

One thing we would mention—Take note of the date,

And send off your gift that it may not be too late.

Please forward your token to the undersigned.

And thank you very much for being so kind.

(The “undersigned” is the Sale of Work Committee, All Hallows by the Tower, Byward Street, London, E.C.3.)

DURHAM CITY Toc H Wimen's Association, writes Maureen Heward, think that we have in our Branch one of the youngest, if not the youngest member of Toc H. She is Sheila Brown who celebrated her 16th birthday in mid-August, and was initiated into the family of Toc H on 26th August. She has already served a probationary period of more than two years.

SOUTHERN AREA GARDEN PARTY—June 28th, 1958. We were blessed, writes Joan Bird, with a glorious day for our Garden Party in the grounds of Mark V and we feel everyone had a happy time. Members in the area provided the most delicious cakes, sausage rolls, etc., for us to consume, as well as stocking and manning the stalls—which were well patronised. We send our most grateful thanks to all who worked so very hard, both before and on the day. A special thank you to Jean Perry who persuaded local firms to take advertisement space in the programme (revenue from which more than covered the cost of printing) and who gave us much help and advice. It was good to have Tubby with us and many other people interested in our

Movement. The proceeds (over £380) are to be divided equally between Talbot House Seafaring Boys' Club, Mark V, Toc H and Toc H Women's Association.

LOVE CAME DOWN AT CHRISTMAS is the title of a short story by Rita F. Snowden, (published by the Epworth Press. 1/3) that would delight many as a "different" Christmas card.

"KETTERING have a member, Teresa Garley, whose Toc H spirit led her to take an invalid woman for a three weeks' holiday. This invalid had not been out of Wellingborough Hospital for twelve years and was quite helpless. She received attention day and night, was taken about in an invalid chair, and given a most wonderful holiday. The pleasure seems to have been mutual, as Teresa found it wonderfully satisfying." From Erica Trevelyan Lee's News Letter.

NEWPORT (Monmouthshire) Dilys Saffin writes: One fine sunny Saturday in June the Men's and Women's Branches at Newport celebrated the opening of their new headquarters, by holding an exhibition, fête and barbecue.

The exhibition was held in the main hall of the headquarters and consisted of a series of stalls—named as 'Who we are' 'Where we are', 'What we do', 'What you can do', and so on—one stall was devoted to the Mobile Recording Unit, and visitors could record their voices, and hear the result almost immediately; twenty-minute cinema shows were also given throughout the day by the Mobile Film Unit. The Mayor of Newport performed the opening ceremony—and there was a steady stream of people to view the exhibition, each 50th visitor being presented with a potted plant (the women's regional secretary went home clutching a potted geranium and whatever some people say—she really was a 50th visitor!).

In the afternoon the High Sheriff of the County opened the fête, held in grounds adjoining headquarters. There were many and varied stalls and sideshows, but they all had one thing in common, the easiest way of parting visitors and their money.

Tea was served on a self service basis, and in the evening a meeting was addressed by a Toc H speaker.

Afterwards people sat in the open air around a blazing camp fire enjoying hot dogs, cooked and served from another camp fire by one of the members of the Girl Guides. The onions ran out half way, but nobody cared!

THANK ALL CONTRIBUTORS WHO ARE
NOW TAKING SUCH CARE TO CLEAR THE
COPYRIGHT POSITION OF PHOTOGRAPHS
SUBMITTED FOR PUBLICATION IN THE
LOG— IT IS OF GREAT HELP AND A BIG
EDITORIAL TIME-SAVER...

ERITH AND BARNEHURST Branch, the Pilot reports: By kind permission of the Matron of Oakhurst Mother and Baby Home, Erith (the Rochester Diocesan Home visited regularly by the Branch) we were able to hold our Michaelmas Day service in the beautiful little Chapel in Oakhurst. The Rev. K. Jocelyn, Vicar of Christ Church, Erith, Chaplain of Oakhurst and himself a Toc H member, took the service for us. Intercessions for Toc H everywhere, were accompanied by extracts taken from the Rededication Service, and the Padre gave us a helpful talk on The Main Resolution generally, laying stress on the phrase "Eternal Realities". He himself conducted the Ceremony of Light at the conclusion of the service.

HAPPY NEW YEAR RESOLUTION?

A total of £115.12.5. has been recovered from the Inland Revenue on claims submitted in respect of Branch contributions paid under Deed of Covenant up to the end of 1957. This is most encouraging and it is hoped that one of your advance Resolutions will be to consider this method of paying your self-assessment. If you are paying tax at standard rate (i.e. 8/6 in the £ at the present time) a payment of 10/- is increased to 17/5, one of £1.1.0 p.a. to £1.16.6. and so on by paying it under Deed of Covenant.

Forms both for Members and Builders are available on application to Toc H Women's Association, Crutched Friars House, London, E.C.3.

"**THE COOKERY BOOKS**", writes Erica Trevelyan Lee (6 Salisbury Road, Leicester) have nearly made £250 profit. I feel that with Christmas coming there may well be new Branches and new members who have not seen *Family Favourites*, and I'm sure there are Christmas presents to be bought still. (The book is 3/6; postage extra).

IN THE NEW YEAR NUMBER—

**THERE WILL BE A PEN PORTRAIT OF
SOMEONE ALL TOC H WOMEN'S ASSOCIATION
MEMBERS WILL WANT TO READ
ABOUT**

--MRS. ELLISON



Summer School at Talbot House 1958

Report by MAISIE MELVILLE & ANNE MACKENZIE

THE Old House seemed to welcome us from the moment our party arrived to be warmly greeted by Angèle and Sylvain. It was a thrill to be there and we loved, at odd moments of the week, to explore the house and enjoy the peace of the beautiful garden. For Family Prayers we climbed the steep stairs to the quiet of the Upper Room.

We were privileged to have as our main speaker the Reverend Dr. W. G. Dunphy, an American Episcopalian Chaplain from Ghent, who took as his theme for the week *The Glory of God and the Life of Man*.

On Monday evening Monsieur Charles Vanhove-Liebaert gave a talk on Bruges, illustrated with colour slides. Next day we went to see this quaint old town for ourselves, climbed the Belfry and sailed on the canals in brilliant sunshine.

The visits to the Salient and Ieper stand out particularly in our memories. We went by coach to Kemmel Hill where Mr. Martin, who had been there in World War I, helped by pointing out the main features of the battle area. Sanctuary Wood Cemetery with Gilbert Talbot's grave was then visited before going by Maple Avenue and the Canadian Memorial to Ieper. There we visited the Cathedral before attending Evensong at St. George's English Church. At 9 o'clock we were at the Menin Gate to hear the Last Post sounded by two Belgian workmen. Some of us returned later in the week to study the panels inscribed with the names of

55,000 soldiers who have no known graves and to walk along the ramparts to the Lille Gate.

During the week we enjoyed meeting some Belgian members and friends of Toc H. Yvonne showed us her wonderful tapestries when we visited her shop in the Square and Rolande, although busy painting her hat shop, found time to take some of our party over the Red Cross Headquarters. Then the jovial Burgomaster called one evening to tell us about Poperinge and on our last night the Proprietor of "Old Flanders" gave an impromptu film show of the hop-pickers and their festival.

This was our first Summer School and first visit to Talbot House and we found it truly a wonderful experience.

—Well, what do you know?

BUT surely it's only Pilots who can take LIGHT at public meetings?" . . . "or that's what we've read in 'The Book'."

"The Book" is indeed constantly quoted by members but no one ever seems to know the title of the book!

Apart from the fact that there is no book of rules as far as our Association is concerned—though there is a Constitution—the taking of LIGHT is of course a privilege for every member, though someone experienced should take it at public meetings. It would be wise for all Branches to have available the following books for reference:

Pilots

Leadership

The Branch

Membership

Constitution and Bye-Laws

—all obtainable from Crutched Friars House, London, E.C.3, price 8d. plus postage. (A fuller list of publications was printed in the July-August Log.)

LETTERS

DEAR READER—

HOW WELL YOU RESPONDED
AS A WRITER—LOOK AT
WHAT WE HAVE HERE AND
KEEP UP YOUR CORRESPON-
DENCE!—EDITOR:

Dear Editor,

Having in mind the recent disturbances at Nottingham and Notting Hill, is it agreed that Toc H is in a unique position to bring a spirit of fellowship between differing races in this country?

May I suggest that Branches regard the need for giving a lead in their areas as one of high priority; here, surely, is the practical application of thinking fairly and loving widely?

It is known that some Branches and individual members of Toc H are already doing good work in this respect, but such a huge and widespread problem seems to call for a combined effort by the whole Movement, men and women—a fully corporate job.

A start might be made by the formation of a special area or district committee to look into the causes of discord or unhappiness, and the reports and recommendations could be circulated to all Branches for action. In the meantime, units could make their own enquiries regarding local conditions and general relationships, and send their reports to the special committee.

I think that if Toc H *as a whole* were to endeavour to break down any antipathy between races it would be fulfilling its highest ideals, and a secondary consideration would be the bringing of our Movement and all it stands for to the notice of the public.

MAY CHAMBERLIN
(Brighton Branch)

Dear Editor,

As one who has recently returned from 9½ years work in East Africa I have become aware of a problem in England where I believe many Toc H Members could help.

An African man was in Church last Sunday and after the Service no one spoke to him. When I spoke to him he said he was a student from Ghana, in England for 5 years' study and that he was lonely here. It seems deplorable that when Christians of other races come to our Churches they should be ignored and not be made to feel that they belong to the Christian Family in England.

Africans in their own countries are very hospitable and particularly appreciate home and family life and I know, from African friends, how much they value being asked to English homes and befriended. Could Toc H Members watch for strangers coming to their Church and make them feel welcome?

LEO HOWE
(London, S.W.5.)

Dear Editor,

Re letter in July-August LOG, Margaret A. Jolly, Aldingbourne.

In Dunfermline the Re-dedication service is attended by all Branches and is mixed (both sexes, relatives and friends).

A non member was so impressed that afterwards she decided to join the Movement, which, to my mind is a very valuable result.

MARY VENNER
(Temp. Sec. Dunfermline Branch)

M. E. Jillett, Chairman, Worthing sends two extracts from a letter to her from a friend in New Zealand:

"Strange you should speak of Toc H, the District Nurse told me that as I cannot go out they are bringing a film along to my home and a talkie to show me, isn't that wonderful? Apparently the Branch here in Dunedin go around showing films to people unable to get around."

A later letter said, "The two people who gave me the film show, asked for your address, they intend to write. I thoroughly enjoyed the 3 films shown".

Dear Editor,

I find myself in complete agreement with Barbara Cole's letter on the matter of self assessment.

I think it is true to say in its earliest days Toc H discouraged most forms of money raising other than the voluntary contributions of members. If we dedicate ourselves, do we not dedicate our purses to His service?

E. BYRNE
(Pilot, Trimley, Ipswich)

Dear Editor,

Having read Barbara Cole's letter in the September issue of THE LOG, I should like to associate myself with her views on self-assessment.

I feel, that in many cases, self-assessment means just the few odd pence that may be over at the end of a week. Surely as members of the family of Toc H we should give it its rightful place in our weekly Budget.

ANNE SAVAGE
(Secretary, Campden Park)

Dear Editor,

Branch Pilots may welcome an idea conceived by our Pilot Agnes White. Agnes compiled a short individual prayer for each member concerning different aspects and needs of Toc H. She asked us to put these in our handbags or a conspicuous place in the home and to use them whenever we had a spare moment on September 29th. As many of our members work and cannot attend Church on a week-day we were happy to possess this small spiritual link with Toc H.

W. S. KERR
(Hove Branch)

Dear Editor,

Members of both Branches and friends attended morning service at Kettins Parish Church. It was a very bright service, Miss Jessie Baxter took the ceremony of Light, Mrs. Ethel Doig read the lesson from St. Matthew V, verses 13-16, and the Rev. J. Robertson-Bell preached his sermon from 'Light'.

We were all much lighter on our way home.

AIMIE CLARK
(Coupar Angus Branch)

THE LOG

keeps members all over the world in touch with each other; it is published every second month by Toc H Women's Association, Crutched Friars House, London, E.C.3. [Tel.: Royal 5586.]

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			postage extra.
Single Copies	9d. each

ORDERS—

To Miss W. Adams at Crutched Friars House
MATERIAL FOR PUBLICATION—

To the Editor, Barbara Vise,
Crutched Friars House, London, E.C.3

CLOSING DATE FOR COPY:
NOVEMBER 18th, 1958

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Lonsdale, via Carnforth, Lancs.

Manchester, North Wales & Border, & N. Western

SOUTH EASTERN REGION

Staff: Miss R. Relf, M.B.E., 188 Upper Grosvenor Road,
Tunbridge Wells, Kent.

Kent, Sussex, Portsmouth and Isle of Wight Districts

SOUTHERN REGION

Staff: Miss A. Welford, B.A., Sunnycote, Lympstone, nr.
Exmouth, Devon.

Southern, South-Western, Channel Islands

SOUTH WALES AREA

Staff: Miss M. E. Davies, 16 Flaxland Avenue, Heath,
Cardiff.

WESTERN AREA

Staff: Miss M. Davis, 103 Monks Park Avenue, Horfield,
Bristol, 7. (Filton 2431.)

YORKSHIRE AREA

c/o Crutched Friars House, London, E.C.3.

WEST MIDLANDS AREA

Staff: Miss P. W. Wolfe, Flat 4, 77 Wellington Road,
Birmingham, 20. (Birchfields 5209.)

WHAT IS TOC H?

Toc H is a Christian Movement. It is world-wide, interdenominational and welcomes into its life of friendship and service "all sorts and conditions of men".

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"Toc H transcends man-made frontiers. It has a genius for neighbourliness. I think that word has a special meaning for us today, for nothing has greater value than the spirit which has been called 'the habit of happiness'. It is a spirit which breathes enthusiasm—the spirit of adventure."

(H.M. QUEEN ELIZABETH THE QUEEN MOTHER on the occasion of the Women's Association Festival 1952).

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"The Christian body was never meant to be a club of saints loving one another, but a company of adventurers loving everybody."
(PRYOR GRANT).

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"To conquer hate would be to end the strife of all the ages, but for men to know one another is not difficult, it is half the battle."
(BARCLAY BARON).

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"Toc H is an experiment in Christian evangelism and in Christian community. Much of its success lies in the recognition that many men need Christian fellowship before they can understand Christian worship."

(DR. GEOFFREY FISHER,
Archbishop of Canterbury).